1: Meek E, G-5 (1925-1930) 1931
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on the uncle's death, receive a share of the inheritance. In the ordinary course, however, the sister's son never inherits, though he enjoys numerous privileges during the uncle's lifetime. When he visits his uncle's home he may appropriate any of the latter's property. He has a good deal of say in the disposal of the hand of his uncle's female child, and may receive the bride-price (though he would hand over a proportion to his uncle). In bygone days when he obtained a human head he took it to his maternal uncle, who gave gifts to his nephew and had the head cleaned of flesh. Similarly, the head of every animal killed during a hunt was handed over to the maternal uncle, the head being regarded as a principal part; "for can an animal live without its head?" an appropriate remark for a head-hunting tribe. The maternal uncle could not, among the Katab (as he could among sections of the neighbouring tribe), sell or pawn his sister's son in time of stress. The lad's father or paternal uncle alone could take this extreme measure. The practices described do not in themselves imply any condition of a former mother-right. It is perfectly natural that a boy should regard his mother's home as his own second home, and that when he visits it he should be a welcome and privileged person; for his visits are necessarily infrequent, as he has to make a considerable journey in order to reach his mother's village. That a boy is not allowed to appropriate his paternal uncle's property in the same way as that of his maternal uncle is easily understood, as he lives in daily contact with his paternal uncle. We can also understand that he has fewer privileges in the home of his father's sister, for that home is controlled by the father's sister's husband, who sees no reason why inroads should be made on his property by his wife's nephew. It is interesting to note that females are not privileged to appropriate property from the maternal uncle in the same way as males; but a maternal uncle provides his niece with numerous gifts at marriage.

More suggestive of a former condition of mother-right is the Katab custom that the first two children of a man and a woman who was married as a virgin have to be formally handed over to the wife's family group. The first child is taken, two months after its birth, to the home of the wife's parents, who, after an interval of a month, summon the husband and hold a feast. Prayers are offered for the child's welfare by the wife's father